Kind of so

For the one seeking that which cannot be named

ЯКОСЬ ТАК. ДЛЯ ТОГО, ХТО ШУКАЄ ТЕ, ЩО НЕМОЖЛИВО НАЗВАТИ

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Kind of so. For the one seeking that which cannot be named

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Дніпро

«Середняк Т.К.»

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Doubt, faith, desire, knowledge, perception. Like so many lenses through which the Beingness gazes… First it craves, then – it rejects. Like so many tools that the Beingness sifts through, uses, grows disappointment with, changes… And so it goes in a circle. But are the tools to blame for being scattered any which-way? Is a tool to blame for being applied unskillfully? By whom, what, and to what is applied?

This book – tidies up the artist's workshop and points to a covered window of the dark night of the soul. Light passes through when nothing obstructs it.

White — reflection (closed entrance).

Black — absorption (closed exit).

Transparency — openness (circulation).

The window – is right in the middle of the room.

Between the one who craves and the one who rejects. Between sound and silence. Between light and darkness. Between the manifested and the unmanifested.

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You will recognize this as the axis of flow

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The only truth is that there is no single truth.

All is known to him who does not know.

All is held by him who does not desire.

All is that — which is between the one who is, and the one who is not.

That — is that which is not anything, and manifests through everything.

The book is free, as it is impossible to purchase it with money. It can only be purchased at the cost of one's own lenses. If the lenses are still in place — its price has proven to be too high.

However dear and warm the womb may be — it is left behind.

However precious and nourishing the umbilical cord may be — it is severed.

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A Story of a Traveler

A traveler sat on a stone and saw another approaching, carrying a massive stone in his arms. When the second one drew near, he placed his great stone upon another stone and sat atop it.

The first traveler looked up at the exhausted man from below. The newcomer struggled to balance on his stone pyramid, drenched in sweat from fatigue. Out of compassion, the first asked:

"Why do you carry this stone with you?"

"When I first set out on my journey, after the first day, I was very tired. I came across this stone; I sat on it, and it gave me rest. In that moment, I realized – this is the only stone in the whole world that brings me solace. I shall find no better stone on my way, so I carry it with me."

"I see... But why did you place it on top of another stone, and why do you now balance there, trying not to fall?"

"This stone is my sanctuary! It is not right for other stones to be on the same level with it."

"What devotion! If only people honored all living things with such devotion, the world would know peace. Well, there is a climb ahead; shall we go up together?"

"Are you in your right mind?! How can I go up a mountain with such a stone? I only journey around it."

With that, he rose, took his stone, and continued his path around the mountain.

The first traveler remained sitting on the stone.

A Story of the Boy and the Hammer

Once upon a time, there lived a boy. When he was a child – he caught himself on a nail sticking out of the floor of his house and got hurt. His father gave him a hammer and told him to always carry it with him, for it is the best tool in the world – it can solve all problems. And so he – carried it.

While he carried it – he became so at one with it that until his very death he did not let it out of his hands, and did everything only with it. He drove nails, ate, slept, gave alms, stroked animals, raised children, glorified god, enlightened the foolish, and even made love to his wife.

A Story of Flow

Water flows. Not for any purpose, but because such is its nature. It flows freely. As it flows, it strikes a stone. Not because it chooses the stone, but because the stone is within the flow. When it strikes the stone, it does not cling to it, but flows around it, for such is its nature. While flowing around it, friction occurs, wearing the stone away. Not because the stone is bad, but because such is the nature of their interaction. Once the water has flowed past the stone, it does not cling to it, but flows onward.

Perhaps later it will encounter a wooden log. Not because it chose the log, and not because the log is better than the stone, but because it flows — that is its nature. When it flows past the log, it will continue to flow.

It flows freely and clings to nothing it encounters. Perhaps it will simply flow on. Perhaps it will meet another stone. Perhaps it will fall into an abyss. Perhaps it will merge with a greater current. Perhaps it will evaporate. Or perhaps there will be glowing lava ahead that evaporates it instantly. Not because it is bad, but because such is the nature of their interaction. It does

not resist, and it does not take shape. Formlessness is its nature.

Later, it will gather again into a drop that flows. Not because it chooses to, not because it is right, not because it desires anything, not because it is running from anything, and not because there is sense in it. It flows — because such is its nature.

A Story of Gnosing

A man asked gnosing, which teacher is right, which teaching is true, and how to find it?

Gnosing replied:

When you perceive what you listen to as salvation – you listen to madness and become mad.

When you perceive what you listen to as a sermon – you listen to obsession and become obsessed.

When you perceive what you listen to as words – you listen to the mind and become mindful.

When you perceive what you listen to as meaning – you listen to wisdom and become wise.

When you listen to the silence between meanings – you listen to gnosing.

When silence listens – it is gnosing.

Gnosing – listens.

A Story of Generosity

He who has an apple shares it; he who has it not has nothing to share.

He who has faith shares it, for he has no knowledge to share.

He who has knowledge shares it, for he has no unknowing to share.

He who has unknowing shares the conditionality of knowledge, for he has no gnosing to share.

He who has gnosed tries to share it, yet shares only knowledge and unknowing.

Gnosing shares not itself, for it cannot be contained in anything; it contains everything and manifests as isnessing.

He who desires to contain it in a form and make it his own — desires to find the sun in a barn and put the sun, barn and all, into his pocket.

For madness — too dangerous; For obsession — too not one's own;

For immaturity — too useless; For wisdom — too one's own;

For faith — too obvious; For knowledge — too conditional;

For unknowing — too unambiguous; For attainment — too unstable;

For poverty — too grand; For wealth — too simple;

For greed — too unnoticeable; For generosity — too empty;

For good — too unshakable; For evil — too soft;

For love — too inaccessible; For hate — too close;

For happiness — too calm; For grief — too blessed;

For light — too transparent; For darkness — too manifest;

For truth — too personal; For delusion — too alien;

For life — too formless; For death — too alive;

For any form — too not like that.

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Preface

Not new, not a teaching, not the truth. Not an answer to a question, but a pointer between the one who gnoses and the gnosing.

Nothing contradicts the other, for it is a whole.

Contradiction arises from the presence of the beholder; their gaze has a direction.

By turning the gaze around, the beholder is seen; by becoming the gaze – no one is seen.

Only the separate can contradict or confirm. How can the oneness be contradicted or confirmed by itself?

The desired is a focused fragment of the whole. If the state of the beholder does not depend on it – it is a natural adornment of that which is beautiful even without it. If it does depend – it focuses the flow and accumulates suffering.

There are no bad tools, only distorted perception.

This book is not gnosing. It is as deformed as any knowledge. It is not the way, but a pointer. It points to the lens that deforms perception.

Gnosing – is in the emptiness between knowings.

Doubt

Doubt – is the father of truth. Faith – the daughter of delusion.

Truth loves doubt, for it manifests her.

Delusion, however, hates doubt, for it dissipates her.

That is precisely why she uses faith.

When doubt comes to truth – trust arrives. When it comes to delusion – truth appears.

Trust – is a tree planted by truth and watered by doubt.

Faith – is akin to blindness. It births the illusion of multiplicity.

The remedy for blindness – is doubt. It births the seeking that leads to knowledge.

The legacy of knowledge – is conditionality. It establishes the boundaries of the heir's identity.

The remedy for conditionality – is unknowing. It opens the doors of gnosing.

Gnosing – dissolves the illusion of the multiple and the boundaries of the conditional.

II

Faith

Faith – is a support formed by desire.

Support helps the one who cannot yet stand to get on their feet. By holding onto it – you learn to walk.

He who holds onto support without needing it – does not receive help, but limits himself with a burden.

When the legs have grown strong enough to walk without support – release it with gratitude and leave it for the one who needs it.

He who holds the support decides for himself when to let go. Support holds no one; it only supports.

True support – grants freedom. Support that holds by force, threat, or profit – is a delusion.

Doubt destroys nothing; it finds a mask, removes it, and baring the essence hidden behind it.

If there is no mask – who then fears exposure?

Faith is also – a child’s shelter, shielding them from the unbearable, like parents who allow growth.

It is impossible to return home without leaving the shelter. It is impossible to create one's own home without leaving the parental one.

III

Seeking

Faith – covers knowledge. It is impossible to believe in what you know.

When something becomes known – it becomes knowledge. It is a phase change.

Seeking identifies, conditionally dividing the indivisible into torn fragments that can be placed into words. Thus, knowledge is born.

Knowledge is fixed and transmitted in space and time, and therefore is limited by them. The knower – is limited by the boundaries of knowledge. The heir – is limited by the inheritance.

The heir guards their inheritance and holds onto it, trying to multiply it.

By multiplying knowledge – answers are multiplied.

By multiplying answers – questions are multiplied.

By multiplying the inheritance without end, knowledge inevitably hits the boundaries that it itself draws.

Having realized the inability to comprehend beyond one's own boundaries – unknowing reveals. Unknowing – blurs the boundaries of knowledge and reveals gnosing.

IV

Knowledge

Knowledge – is a fixation belonging to the past, which does not exist now. Desire – is a fixation belonging to the future, which does not exist now.

Gnosing is eternal, because it – is. It is – meaning now. A moment ago – will be no more, a moment later – never arrives, now – is eternal.

Wherever and whenever being might be – it is only now. Everything beyond now – does not exist. When tomorrow comes – it will be now; when now passes – now is still here.

Words are precise; they conditionally outline the form, time, and space through which gnosing reveals itself. Gnosing is formless, therefore it cannot be outlined by words.

Knowledge exists in space and time, as it is the boundary of matter. Gnosing – is beyond their limits. Knowledge builds walls; gnosing – is their absence.

Gnosing is everything, permeating everything and occupying neither time nor space; it is also nothing, for it cannot be outlined by anything. Gnosing is a filled emptiness. Being nothing, it contains everything. Knowledge – speaks, gnosing – is silent.

V

Conditionality

As much emptiness as there is between the stars – so much emptiness is there in all that exists. Change the scale – and you will see the same.

For the small, the medium is large; for the large, it is small; for the even larger, it is unnoticeable; for the very small, it is incomprehensible. All of this – is the conditional scale of a single pattern.

Left and right, up and down, past and future, cold and hot, light and dark – are creations of the point of reference. If it does not exist – direction does not exist either.

Grass is called green. But green is the part of the spectrum that the surface reflected. This part reached the eyes of the observer, and that is why the surface is perceived as green. The rest of the spectrum was absorbed by it. Essence is not what it seems.

Color – is the creation of the collaborative work of the eyes and the head that form perception; beyond it – are frequencies. Frequencies are the same scale, only finer.

Does perception make color real? For whom? Does perception make perception itself real?

The separated – is conditional; gnosing – is whole.

VI

Unknowing

As faith covers knowledge with desire, so knowledge covers unknowing with conditionality.

When something is incomprehensible – it is perceived by faith. When it is divided by the boundaries of conditions – it is perceived by knowledge. How to gnose what you already know? When you know – there are already two; yet gnosing is whole.

We say that the sun is large, but we keep silent about the fact that it is so only relative to the smaller.

What is called freedom – is the ability to go against the natural flow. For this, conditionality is needed. For this, two are needed. Where there are two – there is multiplicity. True freedom is natural. Naturalness – is a flow without compulsion.

A beautiful dance is one born of will, not of force.

Being a natural flow is onenessing. Gnosing is direct; the word is deformed by the conditions of knowledge. The direct – aligns the conditionally deformed. Words are the lens of the observer looking at gnosing. By dissolving the lens, the knower returns into gnosing.

The more words – the greater the deformation. The deeper the gnosing – the fewer the words.

VII

Gnosing

The difference between knowledge and gnosing is that knowledge is inherited, while gnosing is lived.

Knowledge is transmitted through interpretations via words; gnosing is now.

If one tries to clothe it in words – it deforms, taking the shape of knowledge. Therefore, it cannot be shared or transmitted.

Knowledge creates boundaries of conditionality and new questions. Gnosing is a solvent. It does not provide answers; instead, it dissolves the boundaries and questions themselves.

To gnose something – one must become it.

Gnosing that which lies beyond the reach of words – the knower becomes transparent, the conditional boundaries dissolve.

All is whole; if there is an observer – the wholeness is within them; if there is gnosing – there is only onenessing.

As long as there is the one who gnoses – there is no gnosing. When there is gnosing – one can only remain silent, for nothing can be said.

VIII

Naturalness

Desires shape the conditions of perception and deform gnosing. Deformation shapes personal interpretation, the essence of which is multiplicity.

Thus, the whole is divided in perception into good and evil. This good and evil are the obscuration of the conditions of desire.

Naturalness knows no good or evil, suitability or unsuitability, for it is oneness.

That which is called good is the natural flow of being. That which is called evil is interference in naturalness, a displacement of the flow of being.

Chaos is naturalness with an unnoticed regularity.

Naturalness happens of itself and requires no interference – thus good occurs. Unnaturalness occurs through the displacement of the natural by the desires of the observer.

The observer deforms the flow of being so that it conforms to their desires – thus occurs that which is called evil. Naturalness is onenessing. Evil and unsuitability are but good and suitability, which the observer has displaced from their natural place, guided by desire.

IX

Regularity

The naturalness of potential is fluidity. The accumulation of potential is a deformation of the flow of naturalness.

Accumulation has a goal. The goal is guided by desire. Desire changes the course of the flow to accumulate the craved.

The craved is outlined by knowledge. Knowledge is a conditionally outlined fragment of the whole.

Desire leaps from fragment to fragment, never obtaining the whole. Desire eternally changes preferences to discard suffering.

For a preference, two are needed. Where there are two – there is multiplicity.

The focus of preference is also the focus of suffering. Desire seeks the whole and cannot find it. Desire seeks merging. Changing fragments one by one – it finds only suffering.

No fragment is the whole, and desire is not within it.

The dissolution of desire dissolves preference as well.

The dissolution of preference dissolves the boundary that accumulates suffering.

X

Action

An action that does not cause a division into one thing and another is a natural action.

Love that causes division is a mask of desire. It divides oneness into "I love" and "I do not love". Desire makes many out of one.

Natural love is oneness, having neither friend nor enemy. It does not cherish the loved nor reject the unloved. It cannot give birth to its opposite. Essence cannot be what it is not; the perception of essence can.

Love indicates the direction to that which was displaced by the observer's desire – back to its natural place.

Force generates resistance – thus friction arises. Struggle is multiplicity, born of desire. Action opens the door, which is both an exit and an entrance. What goes out – comes in.

Natural love only responds. It points, it does not return. It liberates, it does not imprison. It opens, it does not lock. It guides, it does not divide. It contains, it does not choose. That which has changed its place will return to it of itself; love merely points the way.

An action that contains no action – is love in its totality.

XI

Reality

Dream is a subtler expression of reality. Gnosing the essence of a dream manifests reality.

Dream is a division within onenessing.

In a dream, there is an observer, space, time, scenery, and other observers. Everything that exists in reality is present there. In a dream, everything interacts with each other, just as in reality. As in reality, the observer seems to be the center.

When the dream ends, the observer thinks – it was only a dream. "Only a dream" is a conditional separateness dressed in onenessing.

Where did the dream take place? Where was the observer? What was the space, time, and scenery? Who was the other observers? Who was inside them? Where did the center go?

When the observer slept – he perceived everything as separate. When he woke up – everything returned to onenessing.

Essence does not expand or divide — it scales.

The center is a conditionality – it focuses.

Onenessing – diffuses.

XII

Circulation

When air is enclosed in a soap film – it is called the birth of a soap bubble. Once it is born – it can be given a name. As long as its film is intact – it has its own history. When the film bursts – soap is soap again, air is air again.

A soap bubble is a form of expression. The film has not died – it has changed its form. The filling has not died – it has merged with the whole. Where is its name and its entire history now? One cannot say it is here or there, but it exists, simply no longer separated by the form through which it was expressed.

When a new bubble gathers – will it be the same bubble or another? The source is one, but the answer seems complex. Complexity – is born of desire.

How little of the film there is in the whole, yet how much it changes the perception within. By dissolving this lens from perception, where will inside and outside be? The contents of the bubble are the same as the whole. Division – is another dream of the one. If the air cannot break through the film to look at the whole – it can look inside itself.

The key to everything is breathing…

XIII

The Way

One can point to a road, but one cannot transmit the way.

To transmit the way is impossible. The way happens only – now. Beyond the now – there is no gnosing. When it happens – even the boundaries cease to exist.

To walk the road – means to gnose. To look at the road – means to profess. To walk the road – means to practice. To profess – means to reject.

There might be no road to a place, yet reaching it is possible. This is the way.

When the way moves toward the place – a road is laid. The existence of one road does not exclude the existence of another.

All roads – merge on the way to the place.

The way – points to the road that can be traveled. However, the road itself – is not the way, it is only a road. The way – passes through the road.

When the way reaches the place, gnosing becomes lucid – the place has always been the way.

When the boundaries between the way, the road, and the place dissolve – that is gnosing.

XIV

Onenessing

How to lengthen one end of a stick without lengthening the other?

Darkness – manifests light, light – realizes darkness. Light – is a potential flowing from itself. Darkness – is the womb of light, within which it flows. Light does not dissipate darkness, but lives in it. Darkness does not fight light, but is the space for it. One cannot exist without the other.

Darkness and light, non-existence and existence, feminine and masculine, good and evil, love and hate, bliss and suffering – are conditional parts of a single spectrum, phases of a single phenomenon, essence of the very same thing.

Rejection – is the daughter of desire; it is multiplicity. That which is called good – is a desired part of a conditional scale, focused by the observer's desire. That which is called evil – is a conditional boundary, drawn by rejection from the desired.

Gnosing – dissolves the conditional boundaries that lead to suffering, leaving only that which is.

That which is – is a stick undivided by the condition of desire. Gnosing – manifests through silence.

XV

Manifesting

How can the formless change form? To change it, one must have it. Does water change its nature by being poured into a vessel? Can form change the formless?

Does air become a flute by passing through it? Is the flute a limitation for the air, or an opportunity for the essence to manifest?

Does essence become form by entering it? Does form change the essence of what it is filled with, or is it an opportunity for the essence passing through it to manifest?

Does essence become sound because a word is spoken? Or is the word only a form for the manifestation of essence?

Does the light not pass through the window because it is not there, or because something is obstructing it?

Does essence change by passing through a lens, or does the lens change the perception of essence for the one who looks through it?

Does a mirror become who looks into it, or does it only reflect what falls into it?

What does a mirror reflect when nothing falls into it?

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